CHAPTER – I

INTRODUCTION

1.1. INTRODUCTION

In Tamil Nadu state, the higher secondary schools students face many problems, particularly the students of Adi-Dravidar Welfare higher secondary schools located in rural areas, students face many problems, to get their higher secondary education and those problems are focused on various aspects such as Environmental, Economical, Familial, Social and School. All these aspects are considered as basic factors which influence the various problems of SC/ST students studying in Adi-Dravidar Welfare schools located in rural areas of Tamil Nadu.

If downtrodden groups SC/ST students problems are to be solved, their problems must be first identified and then teachers, parents, government and social agencies must show much attention on student’s problems. So that their educational status may be enhanced. The problems free students will be pioneer for the future student’s development. If the downtrodden groups of SC/ST student’s problems are not recognized by the government and school authorities, there is a possibility of devastating the young student’s life and thereby they may enter in antisocial activities/delinquent activities in the society and schools. Moreover, if adolescent SC/ST students don’t have educational awareness, their illiteracy, ignorance and illegal, social and moral activities will be transmitted to the younger generation and that will affect the development of the society at some extent. Therefore, it is the need of the how to identify their problems in all aspects and these problems must be solved by the authorities for their social, moral, educational and economical developments. The SC/ST developments in various aspects will pave a way for creating congenial atmosphere in their locality and at the same time there will be mobility in their status in the important fields of
society, economics and education. In the present situation is government offered special benefits like equalization of education and equality of education. In order to use these special educational facilities and to attain the high level educational status, in future the study has been undertaken by the investigator in the present context.

1.2. SCHEDULED CASTES

Article 341 of the constitution of India states The President (May with respect to any state or Union Territory) and where it is a state x x x, after consultation with the Governor x x x thereof) by public notification specify the castes, races or tribes which shall for the purpose of this constitution be deemed to be Scheduled Caste information literacy relation to that state (or Union Territory, as the case may be).

1.3. SCHEDULED TRIBES

Article 342 of the constitution of India gives as fellows: The President, (May with respect to any state or Union Territory), and where it is a state x x x, after consultation with the Governor x x x thereof) by public notification specify the tribes or tribal communities which shall for the purpose of this constitution be deemed to be Scheduled Tribe in relation to that state (or Union Territory, as the case may be).

1.4. NATURE OF INDIAN SCHEDULED CASTES SYSTEM

The Scheduled Castes constitute around 16 percent of the Indian population today. There are marked state and regional variations in terms of these proportions. Punjab has the highest proportion at 28 percent. Among the larger states, (barring the North Eastern, where high tribal concentrations exist) Gujarat has the smallest percentage of SC’s at 7.41%. From a sociological point of view, apart from their increasing visibility, the most significant contemporary fact concerning the Scheduled Castes is their growing political assertion and identity
formation as ‘dalit’. As pointed out by Beteille, it is not easy to form a single consistent view of the present position of the Scheduled Castes because the regional diversity is so large and the balance between continuity and change so uncertain. Whereas in the past the social condition of the Scheduled Castes was governed strongly by the ritual opposition of purity and pollution, the calculus of democratic politics has become important today (Beteille, 2001).

Urban migration, education, occupational change and religious conversion have been pursued by the scheduled castes as key strategies of socio-economic emancipation, status change and acquisition of a new social identity. They have achieved varying degrees of success. Anti caste and dalit movements have provided the bases for political consciousness and assertions of new self-consciousness and new self-respecting collective identities grounded in both moderate-reformist and radical ideologies. Contemporarily, the rigours of pollution, social practices of untouchability and social relations of servility vary greatly in different parts of the country. The widespread upsurge of atrocity signifies continued caste based oppression.

Caste and occupation were closely interlinked in the traditional socio-economic order, and the lowest manual and menial occupations were reserved for the SC. The link has gradually been broken but not completely. There have been shifts to caste free occupations. Changes took place with the arrival of new opportunities in rural employment and petty business as well as through education based occupational and social mobility in rural and urban contexts.

However, economic exploitation and economic disadvantage and continued concentration in menial occupations continue to sustain and reinforce the degraded social position of the majority of the SC. Rural SC are predominantly landless and impoverished agricultural labour. Women are multiplying subordinated. In general the reduction of disparities and inclusion within “mainstream” urban and rural
society has taken place in predominantly stigmatized, exploited and oppressive ways for vast sections of SC, particularly for those located in the relatively more tradition-bound and socio-economically “backward” states/areas. Under the post 90s impact of global processes the poorest SC have been most adversely affected and become more poverty stricken. Studies have pointed out to growing incidence of poverty, rising levels of rural unemployment, wage squeeze, rising levels of mortality and illness as well as declining levels of consumption shares, real wages and consumer monthly per capita expenditure among the SC (Teltumbde, 1996, 2000, 2004; Thorat, 2001, 2002; Nancharaiah, 2002).

1.5. NATURE OF INDIAN SCHEDULED TRIBES SYSTEM

A conspicuous trait of Indian culture is the survival of tribal society and culture in the midst of a rapidly changing society. Scheduled Tribes who inhabit isolated mountainous regions were not appropriated into the agriculture based kingdoms of the plains, in the absence of easy communication and transport facilities. Kosambi identifies the spread of Brahmanism and its rigid subordination of individual to social function with the spread of a more productive agrarian order. According to the Census of 2001, the Scheduled Tribes, constitute 8.1% of the Indian population. In absolute terms, this comes to some 83.6 million people, classified under 461 different communities. They are spread over the entire country but are most heavily concentrated in central, eastern and north-eastern India. Two broad types of scheduling viz. Area based and community based exist for tribes. Areas under the Fifth Schedule belong to nine major states of western and central region extending from Maharashtra on the West to Jharkhand in the East. Vulnerable tribal populations of some states are left out however, such as in west Bengal, Karnataka, Tamil Nadu and Kerala. The Sixth Schedule applies to tribal areas in states of the North East.
Unlike the relatively dispersed SC population, about 90 percent of the Scheduled Tribes are found in a few states. Orissa and Madhya Pradesh have more than 20 percent. More than 50 percent lives in parliamentary constituencies where they form the majority. They are defined partly by habitat and geographic isolation but more on the basis of social religious, linguistic and cultural distinctiveness. The ST occupy a belt stretching from the Bhil regions of western India through the Gond districts of central India, to Jharkhand and Bengal where the Mundas, Oraons and Santhals predominate. There are also pockets of Scheduled Tribe communities in the south and very small endangered communities in the Andamans. Northeast India contains a large proportion of the Scheduled Tribe population, including the different Naga sub-tribes (Sundar, forthcoming 2006).

Tribes represent differing levels opposing cultural principle of organizing life due to varying histories of assimilation and exploitation (Omvedt, n.d.). Colonialism marked a turning point in the history of tribal’s. Economic interests of the colonists required large scale acquisition of natural resources, reducing tribal’s to positions of economic and cultural subservience to non tribal communities. Forced absorptions have continued to take place at the behest of the aggressive dominant economic and political forces. Analyzing the post colonial situation, Desai (1969) classifies the tribes according to various stages of cultural development which gives some broad idea of the variation. Class I are the “purest of pure” ST groups. Problems of the relatively isolated Scheduled Tribe populations are qualitatively different and demand different solutions; class II include those having contact with plains; class III – is the largest section in a peculiar stage of transition. They are looked upon as – “backward” Hindus, ST only in name, having been uprooted from the tribal mode by bonded slavery. Like the Scheduled castes, the consequence of ‘mainstreaming’ through education and employment has occurred for them but largely at the lower echelons. Christian missionaries have been responsible for spreading education among tribal
populations in various parts of the country – a development which had diverse social and political consequences for the tribes.

Importantly, political assertion, middle class entry and like the SC, is the creation of a gap between tribal elites and the rest. Class IV tribes are an old autocracy – for e.g. the powerful Bhil, wealthy Santhal and Oraon, Mundas, who won historical battles of cultural contact. North Eastern tribal society, located in the peripheral extreme eastern region came under both colonial and Christian influences. However, the magnitude of the Christian impact as a motive force to modernization has varied between these tribal regions (Ahmad 2003; Bara, 1997). On the whole, small sections of tribal groups have benefited while majority remain impoverished.

Capitalist onslaught on the tribal way of life by the Indian state and by national and global business interests have brought about further economic ruin. Large scale alienations and dispossession from land and natural resources, and displacement due to mega development projects such as big dams, power plants etc. have pushed the tribal’s into conditions of stark economic deprivation. Those who once led a bountiful existence now struggle for basic livelihood. As pointed out by Chalam (1993) scores of studies show how these processes have worked in tribal dominated regions (see also Pathy, 2000; Punalekar, 2000; Sundar, forthcoming 2006). Post 90’s the flow of funds for Tribal Sub-Plans are declining, worsening the bad situation created by a faulty implementation strategy, since its inception in the Fifth Five Year Plan (ibid, 1993; Sharma, 1994).
1.6. SCHEDULED CASTES AND SCHEDULED TRIBES MEANING

The word ‘Caste’ comes from the Portuguese word, ‘casta’, signifying ‘breed, race, or kind’. The Portuguese of the eleventh century applied the term indiscriminately to the various social and occupational groups found in the subcontinent and it has since continued. On the one hand the term is used to describe in the broadest sense, the total system of stratification of society in India; on the other hand it is used to denote three or four more or less distinct aspects of this system of stratification, that is varna, jati and gotra (Chatterjee, 1996). Scheduled Castes are those castes named in the Scheduled Castes order of the Government of India, promulgated in August 1950 (Santhakumari, 1982). Hence, a person is considered to be a member of a Scheduled Caste, if he or she belongs to a caste which, under the constitution, has been declared to be a Scheduled Caste for the area, for which he or she is a resident (Brochure, 1988). A caste can be specified as a Scheduled Caste only by the President of India; once specified, any inclusion or exclusion to the list can be made only through an act of the parliament (Chandra, 1981). Thus, “Scheduled Caste’ is a constitutional and not a sociological concept (Pundir, 1997).

Scheduled Castes are the ex-untouchables, who continue to follow the Hindu faith (D'Souza, 1983). The term, “Scheduled Castes” was first incorporated into the Government of India Act of 1935. The purpose of classification of castes as Scheduled Castes is to safeguard the interest of those who suffer from caste discrimination and to provide for them special concessions to help them catch up with the rest of the population in the process of development. The criteria to bring a caste under Scheduled Castes are that 1) they occupy a low position in Hindu social structure, 2) they are backward in education, 3) they have inadequate representation in government service and 4) in the fields of trade, commerce and industry, and that 5) they suffer from social and physical isolation from the rest of the population (Parvathamma, 1984).
The Scheduled Castes constitute distinct caste groups with specific cultural, occupational and religious characteristics (Kananaikil, 1983). They are divided into more than 900 sub-castes and are thinly distributed in 600,000 villages of India (Das, 1982). About 90% of the Scheduled Castes live in rural areas (Kakade, 1990) and they constitute 15% of the population of India (Kananaikil, 1982).

According to 1991 census, the total population of the state of Tamil Nadu is 55.86 million, of which the Scheduled Castes constitute 19.18%. Of the total Tamil Nadu rural population of 36.78 million, Scheduled Castes form 22.92%. About 85% of rural Scheduled Castes live outside villages in separate areas because of seclusion (Parvathamamma, 1984). In Tamil Nadu, a Scheduled Caste settlement is known by the term, “Cheri”, and “cheris” are frequently found among paddy-fields, at distances of half a kilometer or two away from the village proper (Beteille, 1969). Largest numbers of their families belong to the oppressed worker class (Bose, 1988). Scheduled Castes are not in general owners of land (Mukhopadhyay, 1980). They do not differ from others in religion mindedness (Roy, Jha & Singh, 1976) though, strictly speaking, they are superstitious (Vidyarthi & Mishra, 1977). The Scheduled Castes are backward and it is due to their preponderantly rural nature, illiteracy, dependence on agricultural labour (Kakade, 1990), or other occupations with low earnings (Selvanathan, 1989) and due to injustice, exploitation, and oppression they have been suffering from others for centuries (Report, 1969). The Scheduled Castes have been suffering from three social disabilities: 1) untouchability; 2) atrocity, which is an act of extreme cruelty committed against them; and 3) bonded labour (Report, 1983).

In 1932, the nomenclature ‘Scheduled Castes’ was proposed before the Indian Franchise Committee by the then provincial government of Bengal. Accordingly, in the Government of India Act, 1935, a schedule containing a list of
these classes was added for the first time. Prior to this, they had been classified as the ‘Depressed Classes’. The Constitution of India, through Article 341, authorizes the President of India to specify castes to be notified as SC’s. The President of India in consultation with the Governor of the concerned state notifies a particular caste as a Scheduled Caste and this inclusion of the caste in the schedule is promulgated by the Parliament. Various Presidential orders from 1950 to 1978 notified, modified and amended statutory lists of the SC's in various part several of the country (at present, 1,231 castes are appended in the Schedule as SC’s).

The Constitution’s attempts to classify the SC's had its genesis in the Draft Constitution of India in the article relating to interpretations, definitions, and so on. In the Constitution, the following expressions have particular meanings assigned to them, unless the context requires otherwise.

‘Schedule’ means a Schedule to the Constitution.

‘Scheduled Castes’ means such castes, races or tribes or parts of or groups within castes, races, or tribes as are deemed under Article 341 of the Constitution to be the Scheduled Castes for the purposes of the Constitution.

It is apparent that this provision does not give a clear definition in terms of the characteristic features of the scheduled group. However, this exercise was done in the Government of India Act, 1935.

The criteria for consideration and inclusion of a particular caste into the Schedule were based on its social, educational and economic backwardness arising out of the traditional customs related to the practice of untouchability. The Government of India Act, 1935, determined these forms of deprivation, particularly social and economic, on the basis that
• They occupy a low position in the Hindu social structure;
• Their representation in government services is inadequate;
• They are inadequately represented in the fields of trade, commerce and industry;
• They suffer form social and physical isolation form the rest of the community; and
• There is a general lack of educational development amongst the major section of this community.

Apart from this, it is important to understand that untouchability is a social concept, which has become embodied in customs. As the customs vary, so does the extent of discrimination and deprivation. For the purposes of this book, the operational definition of the SC's takes into consideration the following:

As per Article 341 of the Constitution, a person shall be deemed to be a member of a SC if he/she belongs to a caste declared as a SC, for the area of which he/she is a resident, in an order issued by the President of India under the said articles.

No person professing a religion other than Hinduism, Buddhism and Sikhism shall be deemed to be a member of the SC.

Children born to SC parents and residing in the same area will automatically belong to the SC.

If a SC person migrates within the state, he will continue to belong to the SC, but if he migrates outside the state he will belong to the SC only with respect to the state to which he originally belonged and not with respect to the state to which he has migrated.
A non-SC person will not be deemed to belong to the SC simply because he has married a SC.

A SC Person would continue to be a SC even after marriage to a non-SC person.

If a SC person’s converts to a religion other then Hinduism, Buddhism and Sikhism, he will know longer belong to the SC. But if he/his descendents reconvert to Hinduism, Buddhism or Sikhism, he will be a SC only if the particular caste accepted him as one of its own.

A person duly adopted by a SC, in accordance with the law, customs and usage prevalent for a long period, will belong to the SC.

Children born to parent of whom one is a non- SC will be entitled to SC status.

For any claim of belonging to the SC community, the permanent place of residence at the time the Presidential orders declaring his casts as SC were issued will be taken into consideration.

1.7.  FAMILY SYSTEM

Scheduled Castes do not live as a joint or extended family (jaiswal & Usha, 1970b) and a majority of the families is small. This may be because their income is too meager to support a large family; another reason may be that member out-migrate in search of jobs and form separate families (Parvathamma, 1984). But S. Singh (1980) found that three fourth of his respondents in Uttar Pradesh come from joint families. These families do not generally favour divorce; widow marriage or marriage of a forsaken woman is a common practice among them. Though Battacharya, Yadav, and Pandey (1976) state that the Scheduled Castes do not have strong family ties as in upper castes, Singh and Sundaram (1987) report
that the extent of belongingness with their families is high. The majority is not in
favour of family welfare programmes, which promotes having children by choice
and not by chance, since they like to have more children to engage in agricultural
pursuits (Srinivasan, 1984). Scheduled Castes in villages continue to have early
marriages (Hiramani, 1976). While in Punjab, the mean age at marriage was 19
years, in Madhya Pradesh, it was 16 (Muthayya, 1982).

Adult family members tend to exercise positive influence on the type of
house the family lives in, irrespective of the size of the family (Rao, Bhat &
Venkataramana, 1989). It was also found that factor such as cost, affordability
and the immediate need for a shelter to live under determine the type of house
(Venkataramana, Rao, & Bhat, 1989). The father or the eldest male are the head
of the family and him is the sole authority in all family matters. Though every
member of the family has been equaling rights, the rights of the head of the family
are supreme (Vidyarthi & Mishra, 1977).

1.8. SOCIAL FACTORS

The aim of all the efforts of the central and state governments is to make
social mobility possible for the Scheduled Castes. It is expected that such mobility
will bring them dignities and a respectable living. Social mobility is any transition
of an individual from one social position to another (Misra & Agnihotri, 1983).
The dimensions of social mobility are education, job, expenditure, and social
power. The degree of social mobility increases along with the increase in the
prestige of the job, service seniority, age, and socio-economic status of the family
(Ram, 1988). According to Pandey (1988), the factors associated with social
mobility are 1) education, 2) protective discrimination, 3) migration to cities, 4)
industrialization and urbanization of the country, 5) democratic secularism of the
country, 6) caste associations, 7) intergenerational mobility, which is a change in
occupation within the same generation, and 8) lagging emulation, that consists of
gradual imitation and contests for equal status or sanskritisation of lower castes. Kananaikil (1993) adds that for the Scheduled Castes, some of the sources of social mobility are sanskritisation, protest moments, membership in associations and people’s movements. Lobo (1993) states that conversion to another religion was one principal means through which social promotion was sought.

The result of the efforts to raise the level of living of the Scheduled Castes is not very encouraging. While a small elite among the Scheduled Castes has benefited from protective discrimination, the remaining large majority has lagged behind. Consequently, the envisaged mobility has not spread through the whole community (Jayaram, 1986). While Benjamin (1989) reports an impressive but limited social mobility, Ram (1988) finds only a medium degree of social mobility. One reason for such limited success may be that social mobility is more an individual goal rather than that of a caste. Individuals, who are enterprising and exploit available opportunities, are found to have social mobility (Sharma, 1987).

1.9. STATE PROVISION FOR EDUCATION OF SC AND ST AND RECENT TRENDS IN THEIR EDUCATIONAL PROGRESS

State commitment to the education of SC/ST children is contained in Articles 15(4), 45 and 46 of the Indian Constitution. Article 15(4) underscores the state’s basic commitment to positive discrimination in favour of the socially and educationally backward classes and the SC and ST. Article 45 declares the state’s endeavor to provide free and compulsory education for all children until they complete the age of 14 years. Article 46 expresses the specific aim to promote with special care the educational and economic interests of SC/ST.

In its effort to offset educational and socio-historical disadvantage, the Indian state conceived a range of enabling provisions that would facilitate access to and ensure retention of SC and ST children in school. In the initial Five Year Plans, the focus was on making available basic educational facilities such as
schools especially in remote areas and providing scholarships and books. Both Central and State governments took up the responsibility of special educational provision. The scope of enabling interventions expanded considerably after the Fourth Five Year Plan.

Special schemes pertaining to school education of SC/ST children currently include: i) free supply of textbooks and stationery at all stages of school education ii) free uniforms to children in govt. Approved hostels and Ashrams schools, and in some states also for children in regular schools; iii) free education at all levels; iv) pre-metric stipends and scholarships to students at middle and high school stage; v) special scheme of pre-metric scholarships for children of castes and families engaged in unclean occupations like scavenging, tanning and flaying of animal skin; vi) girls and boys hostels for SC/ST students and lodging facilities in hostels of backward classes including SC/ST; vii) ashram schools for tribal children started with the intention of overcoming the difficulties of provision in remote regions and also rather patronizingly to provide an environment “educationally more conducive” than the tribal habitat. In addition, several states have established schemes such as scholarships to SC students studying in private schools, merit scholarships, attendance scholarships for girls, special school attendance prizes, and remedial coaching classes, reimbursement of excursion expenses and provision of mid-day meals. The last has been recommended as an integral element in schooling by the Working group on Development and Welfare of the Scheduled Castes during the Eighth Five Year Plan (Kamat, 1985; Chatterjee, 2000). Several studies carried out in the initial decades after independence and in particular, the landmark Report of the Commission of SC/ST of 1986-87 showed that educational progress till the mid 80’s was slow and uneven (Kamat, 1985, Govt. of India, 1990; Velaskar, 1986, Govt. of India, 1998). The following sections attempts to capture the current picture of school educational advance of SC and ST children in the country and the states.
1.10. INTER-CASTE RELATIONSHIP

The prevalence of psychological conflict, which consists of tension in social, economic, political, and ritual aspects of social life, exists in great degree between Scheduled Castes and upper castes (Dollu, 1987). Brahmins consider ideological reasons such as theory of karma or nature of food for non-acceptance of Scheduled Castes whereas Scheduled Castes consider material conditions such as poverty as responsible for non-acceptance of themselves by the Brahmins (Sharma, 1986). Except for the use of drinking water wells and entry to temples, Scheduled Castes do not seem to be willing to have social interaction with other castes on the basis of equality in any great measure. Such unwillingness includes also intermarrying in higher castes (Bhatia, 1970). Scheduled Castes are considered ritually impure, no caste Hindu invites them for tea or expects to be invited by them (Hiramani, 1977). Singh and Jammy (1995) maintain that inter caste friendship is not widespread.

The negative attitude of higher castes towards the Scheduled Castes is becoming less rigid thanks to technological advancement, and industrial and educational development, though the traditional divisions of Hindus into varnas or castes is basically still intact. Modern means of communications and social mobility have also contributed to the lessening of the rigidity of castes. In restaurants, people of all castes are seen at the same table eating and drinking together (Vidyarthi & Mishra, 1977). Though in factories and workshops, Scheduled Castes work shoulder to with upper castes, when the same workers return to their villages, they submit once again to the old codes of conduct. But the experience of city life or factory life is not entirely without effect, since segregation is not practiced with the same rigidity as before (Beteille, 1969).
1.11. PROBLEMS IN IMPLEMENTATION RESERVATION POLICIES ON DEVELOPING SCHEDULED CASTES AND SCHEDULED TRIBES RESERVATIONS

The Government of India has made structural provisions to uplift the socio-economic condition of the Scheduled Castes, through a policy of reservations or protective discrimination. Protective discrimination is an affirmative state action (Lal, 1986) that promotes sanskritisation process among the Scheduled Castes. Sanskritisation is the process by which a Scheduled Caste person changes his or her customs, ritual ideology, and way of life in the direction of higher castes (Guru, 1986). Protective discriminations have three components: 1) political reservation (articles 330 and 332), which consists in reservation of 18% of seats for Scheduled Castes in Legislative Assemblies and panchayats; 2) Educational reservations (articles 15 (4) and 29) that require state and union territories to reserve for the Scheduled Castes and Scheduled Tribes 20% of all seats in educational and technical institutions; and 3) job reservations (articles 16 (4), 320 (4), and 333) requiring 15% and 7% positions to be reserved for them at all levels in government and public sector undertakings (Shah, 1986). Reservations prevent total injustice, promotes social mobility and leads to class consciousness among the Scheduled Castes besides guaranteeing a minimum share (Khan, 1994).

The policy of reservations has helped mostly those who are now in the higher income groups; but only less than 5% in rural areas got jobs through reservations (Selvanathan, 1989). Data from Tamil Nadu show that the Scheduled Caste Hindus are somewhat better represented in the higher occupational categories compared to the Scheduled Caste Christians. This might be because of the reservation policy that benefits Hindus and not Christian Scheduled Castes (Balakrishnan, 1993). Unfortunately, implementation of reservation policies has so far not been fully satisfactory (Vijayendra & Pradeep, 1982). Scheduled Castes are conscious of the ineffectiveness of the policies of protective discrimination of
the government, since the advance of Scheduled Castes is often blocked by stubborn social forces. The civil rights enforcement cell that is expected to look into the non-implementation of reservations and economic deprivations of the Scheduled Castes is more a laughing stock than a helpful agency as it has no power to investigate and precede further (Khan, 1993).

Besides, a long tradition of oppression and servitude makes it difficult for the Scheduled Castes to develop in a short time the confidence they require for the total utilization of the benefits provided by the government (Beteille, 1969). Subharao (1982) suggests that while reservation policy is a must, it should not impair talent and excellence. One of the consequences of reservations, however, is that they will accentuate the alienation of Scheduled Castes because they will continue to be a separate category to enjoy the benefits of reservations and thus remain uninterested with the mainstream of the society (Sinha, 1986).

1.12. THE PRESENT STUDY

Most of the Adi-Dravidar Welfare schools are located in rural areas of Tamil Nadu. Students face varieties of difficulties to get their higher secondary education and to meet their demands in their home and school environment. These difficulties problems are presented in this study. Not only that their related problems also develop few Environmental, Economical, Familial, social and school problems too.

By considering the above problems of adolescent higher secondary students in Adi-Dravidar Welfare schools, the investigator decided to conduct the present research study in order to find out at what extend students face problems related to the fields of Environmental, Economical, Familial, social and school and how their problems affect their studies at higher secondary level in Adi-Dravidar Welfare schools located in rural area of Tamil Nadu are discussed in the present study.
1.13. NEED FOR THE STUDY

In the present world, problems commonly appear everywhere. But these problems make downtrodden people to suffer a lot, particularly the children belong to the downtrodden groups like SC/ST struggle a lot from the childhood stage.

Their sufferings make them enter struggle for existence. In this context, this kind of research study is needed to estimate the intensity of the problems of SC/ST students at higher secondary level.

Particularly when SC/ST students come up in studies, they face numerous problems in getting education in schools and higher education institutions and these problems lead them to have inferiority complex and other social and psychological problems. In order to avoid these problems, the study is needed one in the present context.

The present study is a needed one to help SC/ST students to enhance their level of awareness on getting, pursuing education at tertiary level.

By conducting this kind of research study, SC/ST students may reveal their problems, necessities and there by their needs and necessities may be fulfilled. In this study, the importance is given to various problems related to different dimensions. After getting response from the SC/ST students, the severe problems related to environmental, economical. Familial, social and school can be easily traced out and the same can be rectified and therefore, the present research study is a needed one in the present context.

The study may identify the educational problems and psychological problems of SC/ST students. By knowing their problems, Educationist, Psychologist may make an attempt to develop their educational status and the
solution for the above problems may kindle the student’s interest in learning and thereby they can improve their knowledge.

In school environment, most of the downtrodden students like SC/ST are given chance to expose their talents and skills. Even if they want to express their talent, they will not be allowed by others. In this context, this kind of study may give suggestions to educationist and school management people to change their attitude and have benevolence to allow downtrodden children to perform their abilities like other children.

1.14. SIGNIFICANCE OF THE STUDY

The present study on problems encountered by the SC/ST adolescent students in pursuing higher secondary education in Adi-Dravidar Welfare schools located in rural areas of Tamil Nadu state is considered as an important study, because it identifies SC/ST students educational status, environmental problems, economical problems, familial problems, social problems and problems in the school environmental and thereby students struggle can be traced out by the investigator for offering fruitful suggestions to solve them.

The study also identifies the reasons for SC/ST student’s dropout in the present situation at the same time, the study may help to identify the possible progressive activities to develop the downtrodden community of SC/ST students.

Further, the study may help educationist, social workers and social reformers to create awareness on the part of the students to enhance their community development by availing the facilities the government offered that and other private organizations.

In educational point of view, educationist can play their effective role by identifying the needed technique to give effective and useful education to promote SC/ST students educational status.
In the process of curriculum construction, the need based curriculum may be framed for downtrodden communities and thereby they can make, use of the education in their own practical life.

1.15. SCOPE OF THE STUDY

The study intends to find the problems of SC/ST students in Adi-Dravidar Welfare schools and to rectify the same in future.

By identifying their difficulties, proper guidance may be given in future to improve the educational status of SC/ST students.

The future communal and social problems related downtrodden groups may be solved. As far as the teachers teaching activities are concerned, the SC/ST student’s expectation in teaching and learning process may be more favorable and those expectations may be fulfilled by teachers inside the school premises.

This sort of study may eradicate the total illogical activities and ignorance of SC/ST students in their studies and social related activities.

Students those who have likeness to attain the high level education may be fulfilled by conducting this kind study and at the same time, the future problems may also be solved.

Student’s talents and their hidden skills studies may be exposed outside and thereby they perform their talents without any hesitation.

The study may being out some change in using modern methodology and simplify by the teachers activity. So that the learners can learn the concept, very effectively and effective learning performance may be performed by teachers and thereby teachers may give multi-media effect to the students in teaching and learning process.
1.16. CONTRIBUTION OF THE STUDY

The findings of the present study will contribute to the following directions:

(1) The outcome of the present study may help and increase the overall effectiveness and efficiency of the educational organization of the Adi-Dravidar Welfare schools and at the same time, the student’s level of achievement may be enhanced by this study.

(2) The present study may highlight the problems of SC/ST students in various aspects like environmental, economical, family, society and school.

(3) The present may give essential clues to the social reformers and educationist to solve the problems by preferring suitable and innovative approaches.

(4) This study may help to solve many future problems of the students and there by the downtrodden communal problems and their intensity will not be increased.

1.17. ORGANISATION OF THE THESIS

The survey study is reported in six chapters, the first chapter being the introductory part.

The second chapter gives a conceptual frame work.

The third chapter gives a review of related literature.

The fourth chapter describes the methodology adopted, the construction of tool, the selection of samples for the study and the collection of data.

The fifth chapter deals with the classification, tabulation, analysis and interpretation of data in detail.

The last chapter provides the summary of the findings, recommendation and suggestions for further research.
The Bibliography at the end provides a list of books, journals and reports which have helped the investigator in the formulation and conduct of this research.

The appendices provide complete information regarding the tools used.

1.18. CONCLUSION

This chapter deals with the Introduction about the scheduled caste and scheduled tribes and the various factors related to scheduled caste and scheduled tribe in higher secondary education. It contains various problems of the scheduled caste and scheduled tribe students faced in their daily life.